[142 cont.]

of Ndeni were seldom seen.

593 Dewar speaks
513 of separate houses for women (7), and one of Codrington's in-

7. Dewar, p. 248. In Vanikoro the two sexes sleep in the same huts, but somewhat separated: Gaimard in D'Urville, p. 332.

formants told him that even young married people do not live together at first, but only meet secretly. This statement was denied by several Santa Cruz Islanders (8), although it is borne

8. Codrington, p. 239, footnote 2. However, cf. F. de Tolna, p. 281.

out by analogous [143] conditions in related cultures (1) and may

1. For example, on the Admiralty Islands and among the Alfur west of Geelvink Bay: Thilenius, Ethnographische Ergebnisse aus Melanesien, II, p. 132; Moolenburgh in Tijdschr. v. h. Kon. Nederl. Aardrijksk. Genootsch., second series, XIX, p. 165.

therefore apply to part of the group. The fact is that on Ndeni even married men do not always sleep at home, but in the bachelors' houses or meeting houses (2).

2. Joest, Tagebuch, p. 48.

593 602 [682] The woman, even after marriage, is protected by her kin group. If her husband kills her, he not only gets a sound beating, but must pay any amount demanded. If he escapes, the members of his kin group must do it (3).

3. Joest in Baessler, p. 379.

[143 cont.]
843 distribute canary nuts or, if these are not available, arrange for a feast with plenty of sharks to eat. During the entire duration of a pregnancy he may not eat coconuts or canary nuts, yams, mangoes, and certain kinds of fish, for this would harm his wife
845 and the child (8). If his wife dies in childbirth, he must not only
602

8. Joest in Baessler, p. 383.

pay the kin group of the wife the purchase money a second time, because he is to blame for her death, but must also compensate his own kin group for the death of the child, which would otherwise have augmented the kin group, and for their help in the burial of his wife (9).

9. Joest, ibid., p. 379. O'Ferrall, p. 224.

[144] In case of twins, one child is killed immediately after birth; it is either strangled, beaten to death, buried
842 alive, or thrown into the refuse pit (1). In general, children

1. Joest, ibid., p. 384; Tagebuch, pp. 64 and 78.

[593] are welcomed; the birth of a child often establishes affection between the parents for the first time. The fondness for chil-
597 dren, moreover, leads to numerous adoptions, which Joest, on the other hand, also calls an act of courtesy and which are often arranged even before birth. Joest goes so far as to maintain that most persons do not know their actual parents. This means, at any rate, that adoption signifies complete acceptance into the
[000] family of the adoptive parents (2). At birth certain ceremonies

2. Joest, ibid., pp. 383, 386. According to F. de Tolna, pp. 281 f., principally children of the inhabitants

/198 cont./

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p. 210). Lennier, Pl. V, illustrates some clubs from Vanikoro, which are of the form shown here in Fig. 46, No. 4. O'Ferrall, section "A Dancing Ground" (see also Jennings, JAI, XXVIII, p. 164) is undoubtedly wrong when he maintains that clubs are never used for fighting; here Coombe has the more correct interpretation when he says that the dance clubs are never used for this purpose. It is also said there, p. 183, that the husband sometimes kills his wife with his club, if he is displeased with her.]

[682]
[593]

have scarcely /199/ /Fig. 46 appears here/ /200/ any genetic connection with the so-called dance clubs (1). In Fig. 46,

1. [Concerning the latter, cf. below, pp. 122f.]

No. 3, the very long sharp point and the total length lead one to suspect that this kind of club was occasionally also used as a thrust-weapon. I do not know of any forms related to these war clubs, the use of which is undoubtedly dying out (2). In any

2. [However, see the following article, pp. 234 f.]

case the square club, which is thicker toward the striking end and which the man [from Utupua (3)] in Ethn., I, p. 93, Fig.

3. [For the designation of locality, see above, p. 10, footnote 2.]

[Text continues on P. 104--Analyst]